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437 444 563 426 opium on the quiet, grow rich at the expense of their neighbours. They usually come to Burma single but they can easily marry, for their prosperity attracts the young women, and then they settle down to raise a family of mixed blood, and make a real contribution to the life of the country.

463 313 231 The Karens are at home in the forests. In many cases they became expert foresters for the Government and for the timber firms. Where the use of elephants was needed they were largely employed. There were at the time of the invasion a number of Karen timber contractors owning elephants which they understood and knew how to catch and train and use in hauling logs from the jungles to the river banks where in the rains the swelling streams carried them down to the markets at Moulmein and Rangoon.

The Karens have established a safe way of training newly-caught elephants for timber use. Instead of the more cruel methods of jabbing and brow-beating often used by Indian elephant drivers, they tie the animals up to the large trees left near the point of the V-shaped corral that they build along the elephant runs in the jungle, and then they keep the animals from sleeping by continually feeding and working with them for five or more days, until they subdue their wild spirit and win them to obedience to their keepers. Thus in six months they can train a full-grown animal to follow the directions of its keeper and drag out logs.

177 797 212 From the first contacts with the "Younger White Brother" their desire to read the Book which he brought them was very keen. In the beginning men and some women of all ages went to school to be able to read the

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precious Book. As soon as one made a little progress he was required to go out and teach others. In this way schools sprang up all over the country wherever the people turned to the Christian teaching. Teachers were much respected. They were addressed as *Thra*. With the increase of education went an increase in the standards of training. Many of them were called to go to Upper Burma and teach in schools run by private agencies, by missions and by the Education Department of Government. In the spreading of the Christian teaching among many of the outlying tribes of Upper Burma and the Chin Hills the Karen teachers played a very important part, often undergoing the same hardships that foreign teachers had to bear among more primitive tribes.

During recent years the Karens have taken up all occupations. Their more general education and newly-developed adaptability to take on new ways have given them openings in offices as clerks, in the police, in the army where they have played an important part even as they have in the professions. A number of Karens have taken up medicine, among the most distinguished of whom was Sir San C Po, of Bassein.

Young Karen women have made a name for themselves as nursemaids. Their gentle ways and general reliability have made them most popular and many of them have cared for children of European officers. Several of them have been to England and America. They have also done very well as regular registered nurses in the hospitals and there was hardly a hospital in Burma in which there was not one, or more, Karen nurse. Their work on the whole has been very satisfactory.

With the coming of machinery the Karens have taken

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194 meanings if spoken in different tones. For example, the
197 syllable *Méh* may mean 'eye', 'sand', 'tail', 'mole' (on the body), or 'tooth', according to the tone in which it is uttered.

538 Originally the Karens had a mass of unwritten bard
173 literature, poems and stories handed down orally and recited around the fireplaces, from generation to generation. Some of these were epic poems which related the history of their race, and others folk stories which they told for amusement and which served to keep alive the traditions of their tribes. Many of these stories were much like the Negro folk tales told in America under the title of "Uncle Remus Stories", or like Grimms' Fairy Tales in Europe. In these Karen folk stories the rabbit figures as the wily one as it does in the Negro tales, and as the fox appears in the European stories.

538 Their epic poems have remarkable accounts of the
773 creation of the world by *Ywa*, who closely resembles the
524 God of the Hebrew Scriptures. They tell of the origin
177 of the human race and the expulsion from a garden, which is similar to the story of Paradise Lost. The poems are in five stress lines and are in couplet form like Hebrew poetry. In their earlier days there use to be rhyming contests or "capping rhymes" as an important part of gatherings such as wedding and funeral feasts. At present they only survive among the most primitive villages away from outside influences.

197 There are many dialects of the Karen language—
● 212 probably about twenty of them. They fall into six groups: the Sgaw, Pwo, Bwè, Padaung, Karenni and Zayein. The Sgaw and Pwo are the two largest groups. These are the two which have been used in education and in

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which books have been printed. Some of the others, especially the Bwè, have been reduced to writing, but the number of those who would use them is so small that it has not been considered advisable to develop them.

The Sgaw dialect has, as designed by Western scholars, twenty-five consonants which are written on the main writing line and seven vowels which are inserted as diacritical marks either above or below the line, except one which follows the consonant with which it is pronounced. There are five tonal characters which indicate the required inflection. The language is perfectly phonetic. Each character has its invariable pronunciation. For certain guttural letters and the tones (which are not found in the Burmese language) arbitrary adaptations of Burmese letters are used. The spelling consists of all the possible variations and combinations of consonant, vowel, and tone, although not every combination forms a word in general usage.

There are several compound consonants in which *g*, *y*, *r*, *l* and *w* are combined with other consonants after the manner of *c* and *l*, *g* and *y*, etc. in English. There are no closed syllables in the Sgaw dialect, every word ending in a vowel as in the Hawaiian language. This makes it very musical. It has sometimes been called the Italian of the Orient.

The Pwo dialect has more nasals and short and sharp syllables than the Sgaw. It also has some final consonants. In general the construction is not different from the Sgaw. An early study of the two dialects showed that thirteen-fourteenths of the words in the Sgaw and Pwo are from the same roots. It is, however, difficult for one who understands only the Sgaw dialect to under-

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197 stand, Pwo because of the nasal effect on the pro-
194 nunciation.

197 The Bwè dialects, spoken near Toungoo in the hills
177 about Thandaung, have many nasal sounds and somewhat resemble the Pwo. Other dialects in the mountains differ quite widely from each other but the people in the hills speak several of these dialects for there is now much more intermingling than there was formerly when feuds kept the people apart and made it possible for different dialects to grow up even within a few miles of each other.

193 The grammar of the various dialects is not difficult. The sentence is formed after the same model as the English, with subject, verb, and object. The written and spoken language are very similar and direct. There are honorifics as in Burmese. There is no sex designation in the names of individuals, and so the Karens use *Saw* for all men and *Naw* for all women or girls.

● 212 When Westerners first came into contact with them
177 the Karens had no written language. But so urgent was
773 the demand of those who accepted the missionaries as
797 fulfilling the prophesies uttered by their old poets that some day they would be found by the "Younger White Brother" who would come across the sea in great ships "with white wings" and bring them the Book which their ancestors were supposed to have neglected and lost, that Dr. Wade, in about 1830, reduced the language of the Sgaw dialect to writing. He used the Burmese alphabet, for at that time any Karen who knew anything about reading could read in the Burmese language of the monastery. It was not then foreseen that English and the Roman letter would occupy such an important place in world affairs as they now enjoy.

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Mr. Brayton a little later did the same for the Pwo dialect. The desire to read and to have an education arose among the Karens who became Christians, and as the Sgaw tribe has come into the Christian Church in much larger numbers than the Pwo it has consequently developed a larger literature. The greater part of this is of a distinctly Christian nature, designed to promote the spiritual life as well as to give general information. The people have not had time to create a modern literature of their own although a small beginning had been made before the Japanese invasion. No doubt out of the hardships of these war years a new literature will be born.

VII

DRESS

The Karens had a distinctive dress in their primitive state. Not only was there a national style but each individual village in the hills had its distinctive variations which marked a man's origin.

The general dress of the Karens was an uncut garment made by sewing together two breadths of cloth as they came from the rude loom, leaving a hole in the middle of one end for the head and two small holes at the upper corners for the arms. It was made of their own home-grown cotton, which was raised, carded, spun and woven, as well as dyed, by their women-folk. The ground was usually white as it came unbleached from the loom. They interwove decorations of red and sometimes of black.

Among the Sgaw Karens the smock (called a *Hsay*) was white with a wide lower border of red. The garment reached from the shoulders to the calves and was the only bit of clothing worn. It was large and

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CHAPTER V

LANGUAGE

In Chapter I I referred briefly to the relationship of the Karen dialects to the other languages of Burma and noted the bearing of that subject upon the question of the origin of the people. I adopted the grouping suggested in the last Burma *Census* (that of 1911), where those dialects are described as forming a Sinitic or Karen group of the Siamese-Chinese sub-family of the Tibeto-Chinese languages. This group comprises three principal branches, namely, the Sgaw, the Pwo (including the Taungthu), and the Bwe, which embraces several minor dialects in the Toungoo and Red Karen country. Some of these latter forms of speech have been very little studied. A few books have been published in Bwe, but at present are superseded by publications in the Sgaw. The Sgaw language was reduced to writing by Dr. Jonathan Wade in 1832, the Burmese alphabet being used in denoting most of the sounds, while certain symbols were employed for such letters as had no equivalent in Burmese. In this way a perfect phonetic alphabet was created.

It may not be out of place in this connection to point out a few of the marked characteristics of the Karen language. The order of words in the sentence is that of the English, as well as of the Chinese and Tai, namely, subject, predicate, and object. The language is monosyllabic, except in a few instances, some of which are more apparent than real. Each root may be used in any form of speech, that is, as noun, adjective, verb, or adverb, by the addition of the proper particle or in combination with other roots. Each syllable has a signification of its own and a grammatical relation to one or more of the other syllables in every compound part of speech.

Dr. Wade calls attention to the fact that the Karen often use words in pairs, verbs being paired sometimes merely for the sake of euphony, though generally to give fullness and force to the idea intended. Such pairing of words, whether nouns, verbs, or other parts of speech, invest the Karen language, Dr. Wade thinks, with "a beauty and force of expression unsurpassed perhaps in any

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177 873 463 professions. Perhaps the most prominent Karen, the Hon. Dr. San C. Po, is a physician, graduate of an American medical college, who has served for several years in the Legislative Council of the province of Burma, being the first member of his race to be thus honored.

177 212 With the progress of Christianity and education has come literature. As soon as the Karen language had been reduced to writing, the missionaries began to prepare books for the people. In this work they have been assisted by a number of educated Karens. Thus far these translators have provided in the vernacular the Bible, a few plays of Shakespeare, *Pilgrim's Progress*, the *Arabian Nights*, and short stories and pamphlets in large number. Dr. Wade, with the aid of Saw Kau Too, has compiled *The Karen Thesaurus*, a vernacular encyclopedic dictionary of language and customs in four volumes, which is a work of great value. Christian literature, in the form of commentaries and text-books of various kinds, has been largely supplied by Dr. E. B. Cross, Dr. D. A. W. Smith, and the Rev. T. Than Bya, D.D. An admirable collection of hymns has been brought together, including both some of the English favorites and some original hymns composed by Karens as well as by missionaries. The largest number in the collection by one writer is by Mrs. J. H. Vinton. Of the seven or eight vernacular newspapers and monthly periodicals all but one or two are under native management. The *"Dawkula" (Karen National News)* is a biweekly, the others being monthlies, of which the *Karen Morning Star*, founded by Dr. Francis Mason at Tavoy in 1841, has had a continuous existence and is the oldest vernacular periodical in southeastern Asia.

The American Baptist Mission Press at Rangoon has been from its establishment the headquarters for Karen printing. Karen type were first manufactured here and the first pages struck off in the new characters. Here also the linotype machine has been adapted to vernacular use. Other Karen presses are in operation at Bassein and Toungoo.

668 177 [702] At the time of the Third Burmese War (1885), when the Karen were suffering from brigandage which threatened to devastate the whole country, certain leaders of the race began a movement to develop a national spirit among the people, who had always been clannish and provincial. Some progress was made immediately after the war through the formation of Karen levies, without which the province could scarcely have been brought back to a state of